



FROM THE PAGES
OF HISTORY:

FROM "JIHĀD" TO FASĀD

Rabbani - From the Afghan war
to the embrace of the Rāfidah

Ibrāhīm at-Taymī ؓ (died 92AH) said, "Who can be safe of tribulation after the Khalīl of Allah, Ibrāhīm ؑ said, O Lord {and keep me and my sons away from worshipping idols} [Ibrāhīm: 35]" [Reported by at-Tabarī in his tafsīr].

Umm Salamah ؓ was asked, "What was the most repeated du'ā' of Allah's Messenger ﷺ when he was with you?" She responded, "His most repeated du'ā' was, 'O turner of the hearts, keep my heart firm upon Your religion.'" She said that she asked him, "O Allah's Messenger,

why is your most repeated du'ā': 'O turner of the hearts, keep my heart firm upon Your religion?'" He responded, "O Umm Salamah, there is not a single human except his heart is between two fingers of Allah's fingers. So whomever He wills He makes upright. And whomever He wills He leaves astray" [Hasan: Reported by at-Tirmidhī].

Ibn Abī Mulaykah ؓ said, "I met thirty of the Companions of the Prophet ﷺ. All of them would fear hypocrisy for themselves" [Quoted by al-Bukhārī in his saḥīḥ].

ʿUmar ؓ said, "We almost committed kufr in a single morning if not that Allah saved us through Abū Bakr as-Siddīq ؓ" [Reported by Ibn Battah in "Al-Ibānah al-Kubrā"].

This was the attitude of the Salaf. Then generations came thereafter infected with the disease of irjā' to the point that some dared to claim that their faith was equal to that of Jibrīl! They did not fear minor hypocrisy, never mind major hypocrisy, never mind blatant apostasy. They were certain they were righteous, and certain they were sincere, and therefore their

deeds would certainly be accepted, and thereafter they would certainly have a pious ending! May Allah protect our hearts and deeds from hypocrisy and pride.

And so, for the sake of clarification, in these pages of history we briefly present a list of militants¹ and even “mujāhidīn” who fell into blatant apostasy by either siding with the crusaders or the tawāghīt against the mujāhidīn or entering into the religion of parliaments and tāghūt presidencies. Thereafter, one should not be surprised when he sees the various factions in Shām or elsewhere siding with the Sahwah, the tawāghīt, or the crusaders, against the Islamic State.

Afghanistan



Abdul Rasul Sayyaf (former head of the “Islamic Union for the Liberation of Afghanistan,” now a member of the tāghūt parliament), Burhanuddin Rabbani (former head of the “Islamic Society of Afghanistan,” died chairman of the Afghan High Peace Council), and Ahmad Shah Massoud (former military commander, died commander of the “United Islamic Front”), were all former leaders of the major factions that fought against the communist Russians and thereafter against the communist Afghans. All three fought alongside ‘Abdullāh ‘Azzām and were formerly praised by him in his speeches and letters. After the collapse of the communist Afghan regime, they together along with others established the so-called “Islamic State of Afghanistan” in “1992.” This “state” would later organize the “United Islamic Front for the Salvation of Afghanistan” AKA the “Afghan Northern Alliance,” which fought on behalf of the crusaders and tawāghīt, this becoming most manifest after the blessed operations of September 11th.

¹ Note: Some of the individuals and factions that will be mentioned never fought for Allah’s cause to begin with – similar to the condition of many of the factions in Shām – and yet some of the ignorant consider them “mujāhidīn” just because they fought against crusaders, communists, and other kuffār for nationalist reasons.

Tajikistan

Abdullo Nuri (former head of the “Islamic Renaissance Party of Tajikistan”) fought against the communists of Tajikistan. Amīr Khattāb of Chechnya ﷺ himself came to Tajikistan for jihād and fought alongside various groups there, including those allied with Nuri. Nuri’s group later signed a peace treaty with the communist apostates. The party then became a major member of the tāghūt parliament, thereby apostatizing from Islam.

Libya

Abdelhakim Belhadj (Abū ‘Abdillāh as-Sādiq), Abdel Wahab Qaid (Abū Idrīs al-Lībī), Abdel-Hakim al-Hasidi, Sāmī Mustafā as-Sā’idī (Abul-Mundhir as-Sā’idī), were all former members of the “Libyan Islamic Fighting Group” whose leadership was based in Afghanistan before September 11th and whose fighters executed numerous operations in Libya against the tāghūt Gaddafi and his apostate regime. Many of these leaders had once accompanied Shaykh Usāmah Ibn Lādin ﷺ in Afghanistan. After the collapse of the Taliban emirate, the leaders of the “Libyan Fighting Group” were captured by the crusaders and later handed over to and released by the crusader puppet Gaddafi. These former jihād leaders would later join the tāghūt parliament and partake in the shirkī elections after fighting in the war against the tāghūt Gaddafi in “2011.”

Somalia

Sharif Sheikh Ahmed was the chief commander of the Islamic Courts Union in “2006.” During this time, he fought against the tāghūt Transitional Federal Government of the Republic of Somalia. After the fall of Mogadishu to the African crusaders and the Somali apostates, he fled, only to return to Somalia, run in its shirkī elections, and become its tāghūt president,



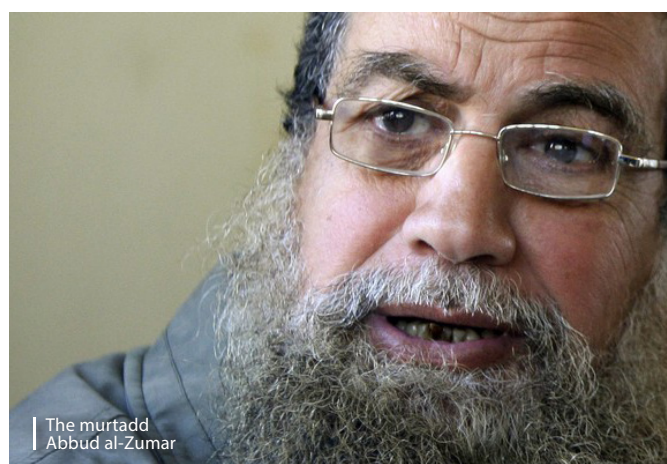
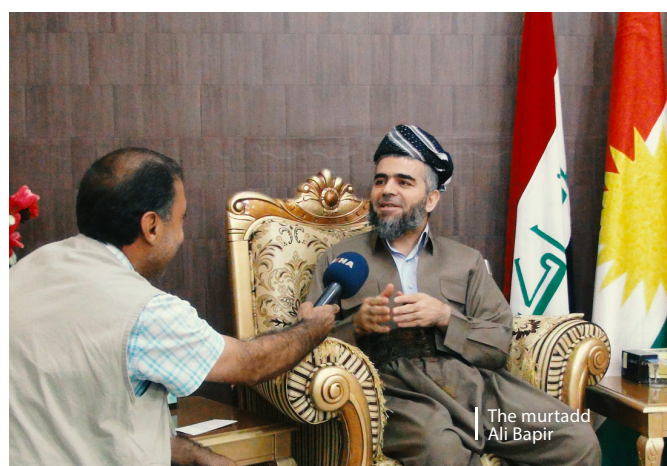
thereby ruling by manmade laws from “2009” to “2012.” He continues to be an ally of the American crusaders.

Iraq

Ali Bapir (former head of the “Islamic Group in Kurdistan”), Mahmoud al-Mashhadani (a former shar’i² and top leader in Ansār al-Islām), Sa’dūn al-Qādī Abū Wā’il (former shar’i head of Ansār al-Islām), Muhammad Husayn al-Jubūrī Abū Sajjād (a former leader of Ansār al-Islām), Amīn as-Sab’ Abū Khadijah (former head of the “Islamic Army”), Abul-‘Abd of al-‘Āmiriyyah (a former commander of the “Islamic Army”), Abū ‘Azzām at-Tamīmī (a former leader in the “Islamic Army”), Muhammad Hardān Abū Sa’id (former head of the “Army of Mujāhidīn”), and Haqqī Ismā’il ash-Shūrtānī (a former commander of the “Army of Mujāhidīn”). These various leaders took part in the jihād in Iraq. Ali Bapir took part in the jihād against the tāghūt Saddam and the murtadd peshmerga before the American invasion of Iraq. Once the American invasion began, he cooperated with the crusader-backed peshmerga against the mujāhidīn in Kurdistan and then joined the tāghūt parliament. The other figures all took part in the jihād against the American crusaders before some of them ended up in crusader prisons and formed an agreement with the Americans to halt the war against the crusaders only to wage war solely against the “Khawārij.” They were subsequently released and convinced their various parties and subordinates to partake in this treachery.³ This was the first Iraqi Sahwah whose blatant apostasy al-Qā’idah and even Dhawāhirī himself warned against on several occasions before Dhawāhirī becoming a pawn in the hands of the Syrian Sahwah.

Egypt

Mohamed Abu Samra, Kamal Habib, Nabil Na’eem, Karam Zuhdī, Abbud al-Zumar, Tarek al-Zumar, Nājih Ibrāhīm, Usāmah Hāfidh, ‘Āsim ‘Abdil-Mājid, ‘Isām Dirbālah, ‘Abdul-Ākhir al-Ghunaymī, and Usāmah Rushdī were all former leaders of the “Egyptian Islamic Group” or the “Egyptian Jihad Group.” Both groups had performed jihād against the tāghūt and murtadd forces of Egypt. All of these leaders renounced their former beliefs and partook in the Egyptian elections after the fall of the tāghūt Mubarak by forming and supporting political parties including the “Building



² The term is used to indicate the person is responsible for the fatwā, da’wah, and courts of a group.

³ Ansār al-Islām refused to partake in this Sahwah, so Sa’dūn and al-Jubūrī split from the group and formed their own group named “Ansār as-Sunnah – the Shar’i Committee.”



and Development Party,” which became the political arm of the “Egyptian Islamic Group,” the “Islamic Party” (the “Peace and Development Party”), the “Democratic Jihad Party,” as well as others...

Chechnya

Akhmad Kadyrov, Ramzan Kadyrov, Akhmed Zakayev, Ilyas Akhmadov, Sulim Yamadayev, Ruslan Yamadayev, and Dzhabrail Yamadayev were all former nationalist, militant leaders who fought in the First Chechen War against the same Russian crusaders whom Amīr Khattāb and Shamil Basayev ﷺ also fought against. Akhmed Zakayev and Ilyas Akhmadov later backed the Western crusaders in the media against the mujāhidīn. The others all sided militarily with the Russian crusaders against the mujāhidīn in the Second Chechen War. They essentially became a Chechen Sahwah.

Palestine

The various leaders and branches of Hamas have claimed to be performing “jihād” against the Jews for years. The reality though is this militia is a nationalist entity actively adopting democracy as a means of change since “2005.” It entered in municipal, presidential, and legislative elections, partaking in the legislation and execution of manmade laws. This democratic ideology was propagated by its leadership even before “2005” since the days of Ahmed Yassin. He was asked in an interview, “The Palestinian people want a democratic state. Why do you oppose this?” He replied, “I also want a democratic multi-party state in which authority is for those who win the elections.” He was then asked, “If the communist party wins the elections, what

will be your position?” He responded, “Even if the communist party wins the elections, I will respect the desire of the Palestinian people.” He was then asked, “If it becomes clear from the elections that the Palestinian people want a democratic multi-party state, what will be your position then?” He responded, “Wallāhi, we are a people with dignity and rights. If the Palestinian people express their refusal of an Islamic state, then I will respect and glorify their desire and wish” [Ahmad Yāsīn adh-Dhāhirah al-Mu’jizah – Ahmad Ibn Yūsuf: 116, 118].

Conclusion

These examples are a small selection from a lengthy list. May Allah keep our hearts upon tawhīd and free of shirk until we meet Him while He is pleased with us. Āmīn.

